

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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NEW SERIES VOL. IX, NO. 44.

MESSIAH.

Thou art, O Christ, the "Woman's conquering seed:"
Thou art "The Ark" secure amid the flood:
Thou art, "The Bread" on which Thy people feed;
Thou art "The Altar" stained with precious blood.

Thou art "The Fountain" opened for our sin:
Thou art "The Rock" whence living waters flow:
Thou art "The Prize" our hearts desire to win;
Thou art "The Truth" wherein we wish to grow.

Thou art "The Word made Flesh"—incarnate God:
Thou art "The Brightness of the Father's Face":
Thou art "The Way" by all the chosen trod;
Thou art "The Savior" full of truth and grace.

Thou art "The Vine" in which the branches live:
Thou art "The Shepherd" caring for Thy sheep:
Thou art "The King" to whom all praise we give;
Thou art "The Anchor," strong to guard and keep.

Thou art "The Prophet" speaking truth divine:
Thou art "The Priest" within the sacred veil:
Thou art "The Light" whose beams most brightly shine;
Thou art "The Branch" whose fruit shall never fail.

Thou art "The Son of Man" who knowest our need:
Thou art "The Dayspring" from on high most fair:
Thou art "The Son of God" in very deed;
Thou art "The Prince", of David's throne the heir.

Thou art "The Lion" of great Judah's tribe:
Thou art "The Root" of Jesse's ancient stem:
Thou art "The Lord" to whom we praise ascribe;
Thou art "The Babe" of lowly Bethlehem.

Thou art "The Lamb" for guilty sinners slain:
Thou art "The Captain" fearless in the strife:
Thou art "The Day's-Man" who dost peace obtain;
Thou art "The Resurrection and the Life."

—T. Watson, in Watchman.

The Teachings of Jesus in Parables."

I.

By W. Alex Jordan.

The above is the title of a very interesting book written by Rev. George Henry Hubbard, and published by "The Pilgrim Press," New York and Chicago. Mr. Hubbard is a vigorous writer and usually clear, but as one would expect in a book so large, there appear some inconsistencies. But my object is to briefly review, in a series of articles, some of the teachings of the author, and to see if he is a representative of a large class of modern theologians who, it seems to me, are propagating an error calculated to do much harm. And besides, this teaching is confined to theologians, but is prevalent among religionists everywhere. In order that the reader may see the trend of the teaching of Mr. Hubbard, I wish to present some of the subjects of some of the chapters: Under the general heading of the "Major Group of parables we find such subjects as: 'The Vitality of Character'; 'Growth of Character'; 'Influence of Character'; 'Value of Character'; 'Cost of Character'; 'Completion of Character'; 'Character and Salvation Inseparable.'"

From the above you can readily divine the trend of the author's thought, which is that salvation and character are synonymous. "Interpretation of the Parables" seems to constitute a kind of preface to the book. In this I give you a sample of the theological "goods" of this ardent "contender" (his best expressionist) for salvation by character. "So salvation is not something bestowed from without, but rather the quickening and development of spiritual life already existing, but dormant in the soul."

Again, "ready made truth adds little to mental power or equipment. Character cannot be perfected by the mere teaching of another, even though it be the Christ. It is the fruit of personal effort, the out-growth of personal conviction. Having given them the word and work of elementary truth, he would stimulate them to seek for more truth on their own account. Having plainly declared the underlying principles upon which wisdom rests, he would have them work out the specific problems for themselves."

Now, the further fact that just such teaching as the above finds its way into Baptist publications, occasionally, to the glory of our pulpits, is sufficient reason why the error should be as vigorously propagated as it is propagated. Now let me draw a parallel with this what appeared in an editorial in the "Kind Words" a few days ago. This is what all the youth of the church is being taught:

"It is when the word is used in this connection that it becomes so unmeasurably meaningful. (He refers to 'salvation') The method is by indwelling. Behold I stand at the door and knock. His aim is Christ-ianity in character. In that sense salvation is a process, not a state instantly attained. Christ formed within us is the glory of glory. That is the full salvation contemplated in the gospel. You hope you are saved. Some zealous souls insist on your saying, 'I know I am saved.' Let me tell you how far you are saved in literal fact. You are saved just in the degree that you are like Jesus Christ in temper, spirit, and deed. How much of Jesus Christ is

formed within you? Do not misuse texts of Scriptures, like, by grace ye are saved, to obscure this inexorable demand of moral likeness to Jesus. Our Lord's salvation is slow in the individual life. Not one of us is good. Work out salvation because God within enables. You must be conformed to his image. You must live Christianly. It is a great salvation and should not be wronged by small and narrow conceptions."

Now the above views of salvation, though one is from a congregational source, and the other form a supposed Baptist source, are one and the same thing. These articles have a wide circulation and are doing great harm. But the position is somewhat vague and indefinite, almost as much so as a position taken not long since by a theological teacher in our own Chicago University: "The social conception of eternal life is an evolutionary transformation of the naturalistic supernaturalism of man into a transcendentalization of free individualistic personality." If any thing, the position taken by the Chicago professor is the most tenable. I admire his bold attempt to confuse the student concerning his position by the use of big words, more than I do the Arminian theory of the others clothed in such plain terms as to mislead even the youth of the land.

But, back to Mr. Hubbard: "So salvation is not something bestowed from without, but rather the quickening and development of spiritual life already existing, but dormant in the soul." But Christ says: "born from above." Is not that from without? "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." I Peter 1:23. Isn't that from without? "The Grace of God that bringeth salvation hath appeared to all men." Titus 2:11. Isn't that from without? "And this is the record that God hath given to us eternal life, and this life is in his Son." I John 5:11. Isn't this "something bestowed from without?" Does this teach that the "life is already existing but dormant in the soul?" God gave it to us, that makes it from "without." This life is in his Son—not "dormant in the soul."

Again, "Character cannot be perfected by the mere teaching of another, even though it be Christ. It is the fruit of personal effort the out-growth of personal conviction." In the author's frantic effort to rob Christ of the glory of man's salvation he declares it to be the "fruit of personal effort." But what is the teaching of another—even "Christ," John 5:24 says:

"He that heareth my word and believeth on him that sent me, hath eternal life." Is that by "personal effort?" Again, "So Jesus would set men thinking." But men think wrong, even about Jesus. That is the trouble with the "thinking" theory. Is that all the part that Jesus has in man's salvation? Is that all that Jesus gave man—just the ground work of elementary truth? It is not man's thoughts that save. It is not man seeking more truth that saves. Jesus says: John 10:28, "And I give unto them eternal life;" is that simply "elementary truth?" Jesus says: "I am the truth, the way and the life" and John says: "He that hath the Son hath life." Is that simply "elementary truth?" and can man by "thinking," by "personal effort," and by "seeking" add anything to that? He further speaks of "underlying principles" given to man from which he "would have them work out the specific problems for themselves." "Other foundation can no man

lay than that which is laid, which is Jesus Christ." I Cor. 3:11. It is nothing short of slander to speak of the foundation of character or salvation as "elementary truth," "underlying principles," etc.—which truth the author speaks slightly of as "ready made truth," and suggests that the thing we need is to "seek for more truth on our own account"—get away from the "elementary truth" and go on up higher by "thinking" to perfect character and salvation, and which "principles" he speaks of as being worked out by man in a more "specific" way. Such mutilation, such attempted degradation of truth, this writer has never seen. How unlike Paul is he, who said: "O, the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him and unto him, are all things. To him be the glory, power, amen."

Clarksdale, Miss., Sept. 26, 1907.

The Great Meeting at Picayune.

On Sunday night, October 13, led by the providence of God, we closed one of the greatest meetings, all things considered, known in the history of Mississippi Baptists. When I came here to begin my work as pastor the first of April I found a little band of God's men and women faithfully working for the Master. The great number of the lost in the town soon rested as a great burden upon my heart and God helped me to lay this burden upon the hearts of the Christian people. Some three months before the meeting, thirty-five of our people covenanted to pray constantly with the pastor for the salvation of the lost. God sent Brother J. L. Low of Magee to help us in the work. Brother Low came Monday after the fifth Sunday in September, guided by the Holy Spirit. No man ever did more faithful preaching and work than Brother Low. He gave his very life for the salvation of the people. He preached the word of God in wonderful power. Christian people carrying the warning of God to lost sinners who would not come to the services at the church and hear God's word there. Throughout the meeting Christians were on the streets all day and sometimes into the night trying to find and help the lost. God was here before the meeting started. There was nothing sensational about the services. The congregations were not unusually large, but all who came were deeply impressed that God was present and working in the hearts of the people. The benediction was never pronounced. The people came and went as they were moved to do. Here are a few of the things done for us. It will take eternity to reveal all the results. One hundred and two members were added to the church—sixty-five for baptism. Sunday afternoon it was my happy privilege to baptize in the presence of about one thousand people, fifty-five happy converts.

The last service Sunday night was the greatest of all. The first thing done was the ordination of brethren E. F. Tate, H. D. Thames and Alex Speirs, as deacons of the church. Then followed several stirring addresses concerning the meeting and the future of the church, after which Brother E. F. Tate moved that the church buy at once a pastor's home, a horse and buggy for the pastor, pay off a small debt on the church

and raise the pastor's salary to one thousand dollars. This motion was unanimously and enthusiastically carried by a rising vote. The money necessary to cover these expenditures was called for by Brother Low and subscribed by people of Picayune in a few minutes and most of it has been paid in since Sunday night. Then followed a scene that must have filled all heaven with rejoicing. The one hundred and two new members lined up and were given the hand of fellowship by the church, which numbered only eighty-two at the beginning of the meeting. The people made Brother Low a farewell offering of two hundred dollars. We shall not forget the faithful work done by Brother Franklin who came with Brother Low to lead the singing.

The future of Picayune as a town is bright and the future of the church here is simply glorious. This town is growing rapidly. Every day my responsibilities increase. We have not less than one thousand people here now. I am the only pastor on the field and all these people look to me as their pastor. When I think of the wonderful opportunity God has given me I get right down in the dust before God. To God belongeth all the praise, and he shall have it as long as my poor lips can sing his praise. I crave the prayers and sympathy of my brethren throughout the state. God bless you all.

Fraternally,

W. S. Allen.

Mississippi Association.

The Old Mississippi Association met in her 101th annual session with the Gillsburg church, Amite county, October 10 to 13 inclusive. The weather was ideal, the attendance good and the spirit fine. Dr. W. B. Kinabrew was re-elected moderator, T. C. Schilling clerk and W. I. Causey treasurer. Reports from the churches showed many accessions to the membership and fairly good contributions to the various objects. T. J. Barksdale preached a strong and helpful introductory sermon on obedience. The subjects usually treated all received due consideration and the speaking was exceptionally good. Gardner, Sproles, Clark, Barksdale, Stewart, Jacob, Anderson, Green, Stringfield, Lowe, all took part, besides a number of laymen. Saturday night was given to the Layman's movement when Dr. Kinabrew read a fine paper, following with a speech in his own interesting way. S. C. Fugler, W. I. Causey, G. R. Taylor and others spoke. On Sunday there was preaching by A. H. Clark and your correspondent, and collections were taken for sustentation and the Orphanage. E. Gardner also preached a striking sermon Friday night on the need of greater Christian activity, saying that some people have long delighted to sing, "On Jordan's Stormy Banks I Stand."

An important step was taken this year toward preserving the history of the Association. It is believed that almost a complete file of minutes for one hundred years can be obtained including the T. M. Bond book, and the clerk was authorized to prepare a historical sketch of the body for this period and have the same published in connection with the present minutes. This sketch will give the place of meeting each year, the officers, list of delegates, who preached, amount of money reported and any other items of special interest. The old minutes are now being looked up and if they can be obtained the work ought to be of interest and value.

It will be remembered that a committee was appointed last year with instructions to solicit contributions and erect a suitable stone or monument at the grave of Rev. Richard Curtis. The appeal was accordingly made but the response was exceedingly small, only \$100 having been received from the entire state. Our reason for making the appeal state-wide was, that the life and labors of Richard Curtis, as the first Mississippi Baptist preacher, are the common heritage of all our people. As the amount received was inadequate, no attempt was made to place the monument; and so the committee was continued another year, by which time we hope to complete the work. It seems the proper thing that future generations should know where lies the body of the first Baptist minister in this great state, and one who faced dangers and persecutions to preach the gospel as we believe it. The world honors the memory of its heroes by costly monuments and statues, yet here in an unmarked grave lies one who under trials and imprisonments, planted our cause in Mississippi more than a hundred years ago. Should any church or Sunday school feel it a privilege to assist in placing the proposed monument at the grave of the old servant of God, we shall be pleased to have them do so, if not, no harm is done. The writer is secretary and treasurer of the committee.

We missed Drs. Rowe and Lowrey and ye editor, but tried to bring up all departments of work. T. J. Barksdale took subscriptions for the Baptist Record while your scribe looked after the Foreign Mission Journal, Our Home Field, and the Orphanage Gem.

The hospitality was abundant and the meeting in every way a great one. This was our home of other days, where many bright and promising boys and girls were educated, converted and baptized. It was a joy to see young brother Jones, a Mississippi College graduate doing well at the head of the school; also to find S. W. Sproles leading the religious forces with pluck and push. Dr. C. W. Stewart, a young man of worth and a Baptist, lives here and has a good practice. Blessings on the old town and community.

T. C. Schilling.

Cold Water Association.

In company with Rev. J. E. Barnett and as his guest I attended the Cold Water Association at Como last week. The body convened Wednesday and adjourned Friday after a most profitable and pleasant session. One commendable feature of this body is they never get in a hurry. All the reports were well prepared and well discussed. The attendance to one who lives in the Delta, was very large. The Association honored one of its oldest members as Moderator—Brother Drake. Brother Walton E. Lee of Hernando was clerk. This is one of the largest Associations of the state, having about 45 churches. More than \$1,000 was given to missions. It is their purpose to double this next year. The preachers composing this body, or rather belonging to it, are true and loyal Baptists and will do the right thing. It was a great pleasure for this writer to preach for them during the session. They know how to treat a stranger.

Como is a fine town in every way. It is easily the best business town of its size I ever saw. There are some fine people and true Baptists there. This writer was very favorably impressed with their young pastor, Brother Haywood. He bases all his work on Bible principles and above all he

preaches the gospel. This is saying a great deal. He will leave at once for Mississippi College. Our home was with Bro. A. M. Patterson. He and his amiable wife made our visit exceedingly pleasant. The entertainment was royal all around. It was my pleasure to take a meal with Dr. Ben Ward. The next Association will be held at Sardis with Brother Cinnamon of Senatobia to preach sermon. Brother Cinnamon comes to us from Kentucky. Arrangement is made for a Northwest Mississippi Bible Institute to be held in Cold Water on Tuesday after third Sunday in January. Let everybody go. Brother Barnett was once a member of this Association and preached a fine sermon during the session. I do not forget the splendid laymen I met. Brother Howard of Byhalia suggested that if a number of brethren would join him he would give as many as five subscriptions of the Baptist Record to people who would like to have it but are not able to pay for it—pastors can help you find such. If any will join him write to R. J. Howard, Byhalia. Brother Howard gave me one subscription aside from his own while at Como. This is a good move. I failed to mention the fact that Dr. A. V. Rowe, our secretary, was there and made a splendid speech on missions.

Sincerely,

W. Alex Jordan.

Meridian Baptist Conference Oct. 15, 1907.

By W. A. Roper.

Highland—Pastor Roper on "What to Pray for," Matt. 6:10; "God's Leadership," Ps. 107:7.

15 Ave.—Pastor Hailey, on "The Joy of Public Worship and Prosperity of Zion," Ps. 1:22; "The Young Man's Wise Choice," I Kings, 3rd chapter.

Two received by letter.

First Church—Pastor Shipman, "Do not sin against the Child," Gen 42:22. No. 3 in series on Christ's "Temptation and Mine," Matt. 4:5-6. Two received by letter.

Mt. Gilead—Pastor Cook, "Christ our Substitute," II Cor. 5:21. Collection for Orphanage \$6.15.

Forest—Pastor Hackett, "Great Salvation," Heb. 2:3. "Repentance," Acts 17:30. Five additions by letter.

A Good Day at Gallman.

I want to send you just a word for our mutual admiration society. When you have a good thing you give it to us pastors and when we have something that we think is good we give it to you.

Yesterday was a good day at Gallman. In the morning we raised the money to pay off an old indebtedness of \$70 hanging over the church, and had a fine congregation. In the evening we received two for baptism. One week ago at Damascus we received five by letter. One week previous to that, we received two at New Zion, one for baptism. So the good work goes on. We received in all during our meetings at the three churches nineteen—now nine more the last Three Sundays. May the Lord continue to bless us.

Yours in the Work,

E. L. Bunyard,

Gallman, Miss., October 21, 1907.

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Our Subscribers.

As some money is now coming into the hands of our cotton-growing people, we would respectfully ask that you remember your obligation to us. We have had a hard summer, as money was scarcer than usual; but we have made it thus far. Just now we have some heavy bills to meet. Please do not forget us. To do so, would be to work a hardship on us, which we are sure you would not want to do. Please do not wait for our agent, as they cannot possibly see one out of ten of our subscribers. We will appreciate a prompt response. Do not defer this matter, but act NOW.

A General Upward Move.

All of our Boards and Associations have planned their work for next year on a much larger scale than ever before. This is as it should be. There are two prominent reasons why this should be so, and many other possible ones. First, Baptist people are increasing rapidly in numbers. This alone would call for increased contributions. And, second, they are increasing as never before in material wealth. It is said that every rising sun adds seven million dollars to the wealth of the South, and since there are more Baptists in the South than anywhere else, and larger numbers than of any other people, it follows that the wealth of Baptists is growing. It would be safe to say that Baptists are becoming more generally informed as to their duty and the needs

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of the world, and hence more consecrated and liberal.

The late Layman's Movement is already having perceptible effect upon the religious thought of the day. We feel that it is destined to be far-reaching in its operations. It is true comparisons may be invidious, but they may also be alarming and stimulating. Last year the Foreign Mission Board projected its work on a basis of \$400,000. This year it has set the figure at \$750,000. This is an advance of 87 1-2 per cent over last year. The Home Board goes from \$250,000 to \$500,000, even 100 per cent. Our State in its mission operations advances from \$65,000 to \$100,000, which is an advance of more than 53 per cent. It therefore appears that the colors are being planted higher up on the fortifications of the citadel of sin. If the color bearers have gone forward and planted our banners in advance of our lines, it now remains for us to bring our lines up to the colors. Our brave leaders can not consent to bring the colors back to the lines and thus recede from a great and sure victory.

If our churches would reach the gauge set, it is imperative that they begin work at once. They should take at least two collections before January 1, next. If they wait till then to begin, there will be such a piling up of collections in the first month of the year that none of them will be anything like as large as they should be. November and December are two of the very best months in the year for work. If we become laggards, we shall become discouraged and many will balk, and thus our work will become greatly hindered. There is nothing more important in any kind of an undertaking than to keep the work well in hand, so that all are hopeful and thus in the very best condition for efficient work.

Brother pastors, plan at once and begin operating your plans at the earliest day possible. The task we have set for ourselves is a large one and there are many difficulties but we are well able to go over and possess the land. Let no one falter, but let us present a solid front, and the strong forces of evil will recede as we advance.

Sundav School Institute

The Baptist Sundav Schools of Jackson will unite in a Sundav School Institute to be held at the First Baptist church November 17-22. The program will consist of 20 lectures besides the Sundav addresses. The faculty will consist of Brethren L. P. Leavell, W. J. McGlothlin of the Seminary and J. E. Byrd, our own state field secretary. Dr. McGlothlin's lectures will be on The Gospel of John, from which our lessons for the first six months of next year will be taken. His scholarship and spiritual insight give promise of a feast of good things from the standpoint of Bible study. He will speak every evening at 8 o'clock, spending each preceding day lecturing before the college at Clinton. With Brother Byrd on organization and methods and Brother Leavell on Teacher Training the course will be very complete. The sessions will be held afternoons and evenings. Sundav school workers from town and communities adjacent to Jackson would do well to avail themselves of this opportunity to study Sunday school work.

The J. W. Patton Music Co., are now in a position to render their old customers and new ones too, the best service they have ever been able to offer. There are three features in their business we would call especial attention to. 1. The rock-bottom

prices at which they are selling their instruments. In their large display advertisement which they carry regularly in these columns, you will note their offer of a \$75.00 organ for \$45.00. All their goods are going at prices in keeping with the above unprecedentedly low figures. 2. Their liberal installment feature. This plan itself is very common in business in these days, but very few possess the advantages to the purchaser which are here offered. The combination of the low prices at which they offer their goods and the small monthly payment required puts a good instrument within easy reach of most people. 3. These people are the southern distributors for the largest factories in the world, and can deliver you an organ or piano at factory prices and terms of \$2.50 a month and up. Write to them for their "money-saving" plan and free catalogue. This firm has weathered the storms of many winters, holding their own and enlarging their business steadily. Every instrument fully guaranteed. These people never consider any deal closed until all parties are satisfied. We have purchased from this old firm four pianos and many organs, and in every case their goods have been precisely as represented. For any desired information, write this firm. They will respond promptly.

A new book has just reached our book table. Its title is "Folk-McQuiddy Discussion on the plan of Salvation." It embodies the discussions of Elders E. E. Folk (Baptist) J. C. McQuiddy (Christian) on the question of Salvation. Each is an editor of a paper of his own denomination, and these discussions were had through the columns of these two papers. Dr. Folk acquitted himself splendidly in supporting the Baptist (Bible) position on the greatest of all questions. We are impressed in reading the articles pro and con, that Mr. McQuiddy has rightly established himself as an artful dodger, as he squarely refuses to answer questions of the greatest importance connected with Salvation. Also he declines to give the interpretation of passages of scripture cited by Dr. Folk to disprove this position. It also appears that in order to maintain his position he has misquoted several Baptist authors. We are also impressed that, while the issue under discussion was Salvation, whether of grace or works, Mr. McQuiddy devoted himself almost entirely to the claim that baptism saves. Dr. Folk faithfully and strongly represented the Baptist position on the great question and deserves the thanks of his brethren for the service. The book contains 435 pages, price \$1.00. Write the Baptist and Reflector, Nashville, Tenn., or The Baptist Record, Jackson, Miss.

The Carey Associations meets the first day of November.

Saturday, November 9th will be school day in the Industrial Exhibition at Jackson. Many schools are expected to send large representations on this day. From present indications the exhibits will be the best in the history of the Exhibition.

After a very successful pastorate at Prentiss, Rev. T. J. Moore will accept the pastorate of the Ray Springs church on the M. J. & K. C. Road. This is an inviting field and we are sure Brother Moore will bring things to pass. The people are there and the opportunity is large.

October 31, 1907.

Thursday, November the 28th has been named by the President of the United States as national Thanksgiving Day. It is of high importance that our people generally observe this day. It cannot fail to prove of great value, if all the people will at the same hour turn their hearts in gratitude to the 'Giver of all good.'

The 36th International Convention of the Young Men's Christian Associations of North America will meet in Washington, D. C., November 22-26, 1907. The headquarters of the Convention will be in the Association building. The day sessions will be held in the D. A. R. Convention Hall and the evening sessions in the Convention Hall.

The Convention Board will meet on next Thursday. This is an important day with Mississippi Baptists. The requests for help will be very much larger than the funds at the Board's disposal. Let earnest prayer be made all over the state for that wisdom that cometh down from above, that our servants may make the wisest possible use of our mission funds.

One evening last week the good people of Flora gave Pastor J. G. Murphy and family a good pounding, which consisted of many of the good and necessary things in a preacher's home. An act like this is not to be rated according to the intrinsic value of the things given, but according to the noble motive which prompted it. These are a happy people and a happy pastor and family.

We acknowledge an invitation to be present at the marriage of Miss Josie Nace Crawford to Rev. Edward D. Solomon on Tuesday, November the twelfth, 1907, at the Baptist church, Houston, Miss. The bride is a daughter of Captain Nathan B. and Mrs. Crawford, of Houston. This young couple will make an extended bridal tour, embracing many places in the Orient.

On the 24th of October in the parlors of the Pythian Castle in Jackson there was organized a Humane Society. The main object of this society is to prevent cruelty to animals and children. It is needed, not only in Jackson, but in other places also. We need a higher standard in sentiment and action on this question. To put it mildly there is much inhumanity in the land.

We present below the proceedings of the Ebenezer church (Holmes county), in conference on the occasion of a call for pastor for 1908. Before balloting, the moderator read the members the following proposed agreement: "Brothers and sisters, we have come together for the purpose of selecting a pastor for another year. Let us counsel together, Prov. 15:22. Without counsel, purposes are disappointed, but in the multitude of counselors they are established. In making our choice, let us all agree on one, and not scatter our votes. When you vote say how much you will give on pastor's salary. Some may decline to pay anything because they failed to get their choice. If there should be differences, let all agree quickly with the majority, and pay the same as if they had gotten their preference. If we do this, it will be a pleasure to one another and well pleasing to God. Let us hope and pray that our choice may be unanimous. Now we are ready to take the vote for pastor."

The vote was taken and Rev. J. T. Ellis was called unanimously. There are no better men than Brother Ellis and it is hoped

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he may see his way to accept this hearty call by these good people. We are indebted to Brother G. W. Roberts for this information.

Meetings.

My first meeting was with Schlater church with Brother J. E. Wills to do the preaching. He soon won the people by his simple child-like faith in God and his gigantic logical reasoning. I baptized six grown people except one boy. Wills has a great future. Next meeting was at Inverness to assist Brother W. J. Harvey of Durant. This was our third time to assist them in a meeting. We always have a good meeting there. Some of the salt of the earth live there. Nine additions, four by baptism.

Next at Morgan. My brother, M. R., assisted me here. As is characteristic of him, he denounced sin and pictured the results of it till we could almost feel the cyclone from the lower world in full force in some hearts. Brother F. T. Martin is to help us in a and homes.

Brother T. T. Martin is to help us in a meeting here in December. Hope all readers will pray that God may move this town and bring it to himself. Our church has called us for full time service and we have begun. Have paid the last note on pastor's home and are now adding to the home. Sunday school is growing. Four additions to the church yesterday, one baptized. God is blessing us.

Yours till he comes,
W. R. Cooper.

A Great Meeting at Stonewall.

Dear Brother Bailey:—You will please give me space to tell what great things the Lord has done and is doing for us. We came here the first of July. We found the church was in debt some. We have paid out and have some money in the treasury. The Sunday school was on a stand-still. We had 63 pupils the first Sunday I preached here. Last Sunday we had 106 pupils in Sunday school. We have raised \$82.40 for state missions with the help of Brother Holcomb. The Sunday school gave \$5.00 for Home Missions. The leading members say that the church is in better condition now than they have ever known it. Now as to the meeting. I have not language to express my heart and feelings. It was the greatest meeting I have ever been in. The power of the Lord was manifested greater than I have ever seen it in any meeting. I feel that the Lord was in it from start to finish. There was a number of remarkable features about the meeting, some of which I want to mention. First, was the disappointment of getting Brother Kimbrough. The next in getting Brother Beasley and four other preachers that we tried to secure. We did not know who would help in the meeting until 4 o'clock Saturday before the meeting began Sunday. I phoned Brother L. A. Moore of South Side church at Meridian and he said that he could come and he came filled with power. He preached his first sermon Monday night. The congregation was not very large but Tuesday night it was larger and it continued to grow until the close of the meeting. I want to say that I have never heard better preaching in my life than Brother Moore did. I think every member of the church who heard him can say the same. He is strong, plain and practical. We predict that some day he will be one of the strongest preachers of the state. We

would recommend him to any church for help in a meeting.

As to the Christian Workers Union we have a band of young men and ladies and older ones that have banded themselves with their pastor to do personal work. We want to mention the young ladies' prayer meeting which is held every Sunday afternoon and it is wonderful to know what work they are doing.

This band of girls did the best work that I ever have seen done. We call to mind one night during the meeting they made a special effort for the girls out of Christ and more than a dozen were saved. We received in all 40 members, 22 of this number for baptism and others to follow. There were somewhere about 75 conversions. Many of these had been members of the church for several years, however, there was not anyone re-baptized.

The church is greatly strengthened. The young men are to meet next Tuesday night and organize them a prayer meeting, and then we have our regular prayer meeting on Wednesday nights that is of great inspiration to all who attend. The meeting closed the fourth Sunday night after baptism. We had the largest congregation by 150 or 200 people that we had at any service during the meeting. We had some to come from the Methodist church and say that they wanted to follow Christ. We are made to say as one of old, bless the Lord oh my soul, and all that is within me bless his holy name. We raised \$100 for Brother Moore and sent him back home rejoicing. The pastor with all his people are rejoicing over what the Lord has done for us.

The meeting lasted 15 days.
R. W. Bryant.

Rev. Geo. C. Cates has returned from his ocean trip, and began a meeting at Greenwood on last Tuesday night.

Macon.

Dear Brother Bailey:—As a result of meeting held we baptized seven Sunday night, received six by letter, in all 13. Our church has unanimously voted to build a new house of worship at a cost of not less than \$7,500 nor to exceed \$10,000. Our people are very loyal to their pastor. Their kindness overwhelms him.

We have a live wire in our Woman's Missionary Society, always doing something for somebody on the quiet. A day or two ago to the surprise of the pastor and delight of his wife a number of necessary and very useful things were delivered at the parsonage without a word, marked "Ladies Missionary Society." We thank God for them. May He mightily use them for his glory and the spread of the good news to the end of the earth. They have taken up a course in the "Mission Study Club."

We had upwards of 50 at our prayer meeting last night. Interest increases. One thing, we still lack a deeper spirituality. We are longing and praying for it. We would solicit the prayers of our sister churches in this our state convention to remember Macon. God bless the "Record" and make it an "organ" that shall turn loose all the "swells" for the glory of our God, and the encouragement of every Baptist heart.

Yours for the Master.

H. M. King.

Columbia Street Baptist Church Hattiesburg

The Columbia Street Baptist church, Hattiesburg, has just closed a three weeks' meeting. Minister E. D. Solomon doing the preaching.

It was a most remarkable meeting. There were in all 112 additions to the church, and of them by baptism. We had large congregations, so large, that we had to get out of the church into a large tent. Many of the members of the church did much personal work. It was a revival born of prayer and hard work. The Lord gave the blessing in answer to prayer and in keeping his own promises. The church is greatly strengthened and will undertake larger things for the Lord in this city. A great opportunity is before us, great responsibility and great privilege.

On the last Sunday of the meeting the baptism took place in Bouie river and was witnessed by thousands of people who went out from the city in carriages and wagons and on foot, thronging to the banks of the Bouie as the people did to the banks of the Jordan in the days of John the Baptist and Jesus. It was a great scene and will be long remembered in this city.

Brother Solomon did us fine work. He is consecrated, earnest, an indomitable worker, a master of assemblies, humble as a child, and has a faith that is more than a match for difficulties. He is constant in prayer and preaches the simple gospel with power. He is doing a great work. The Lord is pleased.

J. N. McMillin.

Magnifying the Christ.

In this day and time, when there is a tendency to organize so many movements and societies for the promotion of Christian work, it might not be out of place to call attention to the vital importance of magnifying the Christ in the preaching of His gospel. We must bear in mind that every other effort that is put forth in the work of the kingdom is simply a means to the great end that Jesus Christ may be preached with greatest power and greater effect. It is God's ordained means of saving the world, and must be the best.

Along this line I would like to say that the preaching of the gospel should be as vivid a portrayal of the crucified and risen Redeemer as the preacher has power to make it. The greatest preacher and soul winner this side of Christ was the apostle Paul, and his success lay not in his "excellence of speech or of wisdom," but in his determination "not to know anything among you save Jesus Christ, and him crucified." The greatest preachers I have ever heard were those who had come to this simple but important decision.

No preacher has power or wisdom enough to make a sinner see his own guilt and wretchedness by painting the exceeding sinfulness of sin, unless he has power at the same time to reach up and draw back the curtain and look in upon that soul a vision of God. It takes that vision of God to make the sinner realize, as did Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I live in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Saul of Tarsus would have continued to persecute Christians unto the death, and thought he was doing the will of God, had he not suddenly gotten a vision of God that reversed his life.

There are many ways to aid the cause, up-

hold the name and advance the Kingdom of Christ is God's only perfect revelation of opportunity to magnify His name before the world. It is God's own search light, and it is the preacher's responsible duty to turn it full focus on the crucified Christ. Jesus Christ is God's only perfect revelation of himself to the world, and the only revelation that satisfies the longings of the human heart. "He that hath seen me hath seen the father also."

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

N. T. Tull.

Brookhaven, Miss.

The Gulf and Ship Island Railroad Company will have in effect a rate of one fare plus 25 cents for the round trip from all stations on its line to Jackson, Miss. and return on account of the Mississippi State Fair. These tickets will be on sale November 5 to 15, 1907, inclusive, and will be good to return up to and including midnight of November 16, 1907.

NOTICE OF TRUSTEES' SALE.

I, Dan Hall, Trustee under the provisions of and by virtue of the authority conferred upon me in a deed of trust made by the Capital Hotel Company to the Central Bank of Mississippi, on the 10th day of September, 1907, to secure a certain indebtedness to the Central Bank of Mississippi, and which said deed of trust is recorded in Chattel Mortgage Book No. 32, page 280, in the Chancery Clerk's office of the first district of Hinds county, Mississippi, will, on the 16th day of November, 1907, offer for sale, and will sell at public auction, for cash, to the highest and best bidder, at the front door of the Capital Hotel, on South Farish street, in the City of Jackson, county of Hinds, State of Mississippi, during legal hours, to-wit: between 11 a. m. and 4 p. m., the following described property to-wit:

"All the furniture and fixtures of and in the Capital Hotel, except the furniture of the two rooms Nos. 16 and 17 which is excepted herefrom, and which is partially itemized as follows: 35 beds, 35 springs, 35 mattresses, 60 pillows, 50 chairs, 29 dressers, 29 soap dishes, 29 slop jars, 29 chambers, 29 pitchers, 29 tables, 6 rockers, 40 cuspidors, 40 fiber mats, 29 rugs, 6 dusters, 2 carpet sweepers, 2 rugs, 2 hat racks, 6 tables, 1 table, 6 chairs, 6 hall pitchers, 35 climax nets, 35 climax frames, 16 arm chairs, 6 office rockers, 4 trays; 1 tray, 36 baskets, 1 parlor suit, 200 yards coco, 1 parlor table, 1 desk chair, 1 ladies desk, 4 butler trays, 24 chairs, —prsr lace curtains, —coco door mats, —rubber door mats, 1 pr portieres, —yards rubber matting; being furniture purchased by the Capital Hotel Co., from Isadore Strauss & Son, in May, 1907. Also 51 shades, 13 rugs, 502-3 yards inlaid linoleum, 1 pair curtains, 1 soce, being goods purchased by the Capital Hotel Co., from Jones-Kennington Dry Goods Co., in April and May, 1907. Also 15 dozen towels, 9 silence cloth, 24 towels, 15 dozen slips, 5 quilts, 6 cheese cloth, 6 hid, 6 silence cloth, 6 l. head, 19 crash, 1 scarf, 6 damask, 10 crash, 6 hid, 12 napkins, 5 center pieces, 1 center piece, 3 dozen napkins, 3 doz. napkins, 19 domestic, 6 dozen napkins, 38 pairs blankets, 10 yards crash, 18 yards crash, being goods purchased by the Capital Hotel Co., from the Boyd-O'Ferrall Co., in May, 1907.

DAN HALL.
Trustee.

A Good Lecture.

Prof. J. C. Hardy gave us a rare treat in the way of one of his best lectures at Salem church, near sessums on the third Sunday. There was a large and appreciative audience. He dwelt with emphasis upon character building. The great responsibility of parents, and the home as the training school of character. He proved that the fundamental principles of purity in the home and true citizenship was morality and religion. He also spoke of the beauty and blessedness of giving, of patriotism, and on other lines leading to a higher and better life. I only wish that other churches could enjoy the privilege of hearing him. As a lecturer Professor Hardy is a power for good. In nearly every community there are some who never attend church, but would go to hear a lecture. In this way, there might be a soul won for Christ.

C. S.

Bogue Chitto.

The Lincoln County Association met with the Bogue Chitto Baptist church October 18 to 21. Messrs. W. F. Parsons was elected Moderator, Geo. Douglass Secretary, Z. P. Jones Treasurer. Brother R. H. Purser preached the Associational sermon which was enjoyed by all.

On Sunday we had Dr. Rowe with us, who occupied the pulpit at the 11 o'clock hour, and preached one of the greatest sermons that the writer has heard in many a day. It was a treat to the Association and to our church to have Dr. Rowe present. Come again Dr. Rowe.

The Association made an offering to the Orphanage which amounted to over \$50.

Sunday afternoon at 2:30 o'clock memorial service was held in memory of Rev. J. A. Scarborough. A number of appropriate talks were made by brethren who were intimately associated with him.

Sunday evening Brother Wm. J. Williams of Hazlehurst preached a wonderful sermon which was greatly appreciated. At the close of the service one young man united with the church by profession of faith.

From the beginning of the Association it was seen that the Spirit of God was present. Many spoke of it as the greatest Association and more real interest taken than any they had ever attended. Special interest was given to missions and a pledge made to do more in the coming year than ever before. Advance was made along all lines.

The Association will meet next year with Topisaw church. Our church and community have been greatly benefitted by having the meeting here.

God bless the church and brethren.

W. E. Farr.

Bogue Chitto, Miss.

Convention Board Meeting.

The annual meeting of Convention Board for making appropriations will be held at Jackson in Mission rooms of the First Baptist church on Thursday, November 7th at 3:30 p. m.

All applications for help should be sent to A. V. Rowe at Winona before that date so that they may be arranged for the meeting and thus facilitate the work of the Board. Applications should have the endorsement of churches for whom they are made by a regular vote in conference or of Executive Committees of Associations.

H. F. Sproles, President.
A. V. Rowe, Corresponding Secretary.

A Reply.

I want to reply to Brother T. J. Moore's letter.

1. Brother, please tell me if Luke 18:18-23 was left for this people? If so, did Christ keep him from doing as he first commanded him to do?

2. If God in the beginning so arranged it in a way that it was a matter of impossibility for that young man to obey the command that Christ made; then what did Christ tell him to do a thing that he himself (Christ) knew he could not do?

3. Same chapter verse 25 to close of chapter and see another man our Lord asked to come to him. One obeyed and the other did not. Again, Christ says, I came not to save the righteous, but to call sinners. If he saved them in the very beginning then what is the use of his coming to save them a second time. If I have a dollar in my hand I am owner of it. Why go or send others after it. My brother, Christ is the only elected person, this is why the Bible says, if it were possible they would deceive the very elect. Not the very electors. Elect means one. Again our dear brother editor is correct; there is always somebody with a thin end up like a shingle. Our time upon this earth is to be given in the study and preaching of the Cross of Christ. Lead the poor blind sinner to Christ with our preaching and proper Christ-like lives before the people. This is the only way we have to lead them to Him. If you try it by election, I fear you are left. You can't baptize anyone until they first present themselves for baptism. They have got to ask it of you by meeting the conditions. First, God saves a man after he complies with the conditions and not until then. If we don't do as God says, we are hell-bound.

Your brother.

G. B. Waller, Jr.

Predestination and Fate.

(Bro. Lee Answered)

E. L. Wesson.

Only a few things need be said in answer to my noble Brother Lee. As a broad answer to every question asked me let me say, Yes, I stand flatfooted on every sentence I wrote.

It is a Bible fact that condemnation to eternal death is, according to the Scriptures, the result of man's rejection, disbelief or failure to believe in Jesus Christ. See Mark 16:1k; John 3:18; 12:48; Hebrew 10:26-29; 12:25. It is also a fact that Christ, by his own words, laid the blame for not coming to Him for life upon the will, which implies that they had ability to come. See Matthew 16:24; Luke 19:14; John 5:40; 7:17. If they could not come Christ knew it, and it is impossible to believe that He would have laid on the will blame for not doing what it could not do. Then read those sad words: "O Jerusalem, Jerusalem," etc., Matthew 23:37. Why did our Lord so sadly say "Ye would not" if they could not? Why blame an impotent will?

It is a fact that "no man can come" till drawn of God, therefore, until He draws we must say of all, in the language of Paul:—"The natural man receiveth not the things of the Spirit of God: neither can he know them." I Corinthians 2:14. But when God "draws" ability to come is given; then we can say in the language of Christ: "Ye will not come unto me that ye might have life."

John 5:40. Now just a word about keeping the commandments of the law. It is enough to say: "If there had been a law given that could have given life, verily righteousness should have been by the law" Gal. 3:21. The law was never intended to be perfectly kept, but was to show to man that it is impossible for a sinful man to keep a perfect law perfectly: "By the law is the knowledge of sin." The fact that daily sacrifices for sin were required shows this. But every accountable one who knows of Christ has to believe in Christ or be damned. See Mark 16:16; John 3:36. Therefore, ability to believe must be given before the will is blamed.

As to Brother Lee's statement that God draws by his word, let me say I don't think so. God calls or invites by His word, but draws by His Spirit. According to the words of Christ, the Spirit reproves the world of sin. See John 16:8. Now that word "reprove" means to make conscious so as to convince or convict, and no other than the Spirit can do that work, but when He does convict a soul, that soul is, by His convicting work, drawn toward God: then the "word" is needed to tell of Christ and duty—but the convicted soul may draw back and never "believe to the saving of the soul" Hebrews 10:38-39; Proverbs 1:23-33; Isaiah 63:10; 66 3-b.

As to the condition of the heathen, read Romans 1:19-32; 2:14-16. But if all the world would be saved without the gospel it is just as much our duty to preach it to every creature as if none would be. We are to obey orders. As to God's predetermining to save in all the ages "a class"—that is all who believe—and that He selects or chooses each one personally when he yields to the Divine drawing, see Christ's own words: "All that the Father giveth me shall come to me" John 6:37. You see that "giveth" is in the present tense, and must so stand forever. That settles it. I have heard numbers of people change the tense, but when I would read it I would find it still in the present and not in the past nor past perfect. Then read that text which says: "I will say to them which were not my people, Thou art my people." Hosea 2:23; Romans 9:2; I Peter 2:10. I will make no suggestion. Just think. As to the text: "Ye have not chosen me, but I have chosen you." John 15:16, that cannot refer to pre-creation choice, because God said that He chose them, and the doctrine of election is that God chose the elect before the foundation of the world and gave them to Christ. Christ chose his disciples and sent out twelve of them as apostles and said Himself that one of them was a devil. Was that one chosen to salvation? We must think as we go.

As to choice being made "because they yield," and salvation given "because they believe," read I Chronicles 5:20; Psalms 33:21; 25:20; 37:40; Is 26:3; Jer. 39:18; Nahum 1:7. There is no virtue in repentance and faith, to act as merit, but there is no salvation without them. As to what God did, "in his mind," before eternity I do not know. "The secret things belong unto the Lord our God: but those things that are revealed belong unto us and to our children forever, that we may do all the words of this law" Deut. 29:29. There are millions of things I do not know, but I do know that it is written "God now commandeth all men everywhere to repent." Acts 17:30. And I do know that the Scriptures say that Jesus said: "Except ye repent ye shall all likewise perish" Luke 13:3. I do know, also, that it is written that God says: "Look unto me and be ye saved, all ye ends of the

earth, for I am God and there is none else" Is 45:22. And I know that John reported Christ as sending back to the poor sin-cursed world the sweet message: "Whosoever will, let him take the water of life freely," Rev. 21:17, and I am fully satisfied that God shall be found at the judgment to have been perfectly honest and sincere in all of His words, for "Though we believe not yet He abideth faithful: He cannot deny himself" II Timothy 2:13. He is not the author of confusion I Cor. 14:33, but a fore-ordination of some to eternal life, and the predestination of others to eternal death, followed by a general invitation to all has in it to me a most woeful amount of confusion. We must not let our figuring on what God did before eternity cause us to make God seem insincere in His blessed word.

Qualifications For the Ministry.

By J. R. Nutt.

The qualifications of a good preacher given, it is said, by Martin Luther are worth thinking about.

1. Have something to say.
2. Say it.
3. Stop talking.

A preacher must have something to say, for if he hasn't it will not be long till the church will be looking out for a new pastor. He must study the word of God in order to give the people a message from God. He must study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. No man can preach and meet the demands of this age and come up to the requirements of the Bible who doesn't study and train his mind to think. No man can "cut straight" the word of truth whose mind is not trained to some extent. I do not say that an education is an absolute qualification for the ministry. Many preachers have lived, and are living now, who are doing a great work who were not educated. But they were men who realized the need of an education and who tried to study as Paul taught Timothy.

"Say it." I am not a stickler for short sermons, but as a rule they do more good. The good effect of many fine sermons has been lost for the reason that the preacher held the people too long. Some preachers preach too long, and almost invariably they pray too long. I got to the door of a certain church one day just as the pastor called the people to prayer. I knew it would be long, so I stood with my watch in hand and that prayer lasted for twenty minutes. There isn't a thing hardly on this earth that he did not pray for. He prayed for every officer in the United States from the president down to the constable. He prayed for every preacher in the land, and for all the Sunday schools, and for all the preachers in heathen lands. Being an educated man, scholar and very well read, he prayed for almost everything. It is no wonder to me that you hear it said that there are lots of young people in his community that do not go to hear him preach. That prayer was too long and so was the sermon. Our prayers and our sermons should be brief and to the point. When a preacher has delivered his sermon with all the earnestness of his soul he should then dismiss the people and let them go away to meditate upon what has been said. I do not mean this as advice for those who have more sense than I have, (there are many of them) but I do think that there are some who might study this matter over with a great deal of profit. Have something to say, say it and then please stop.

Ackerman, Miss.

News in the Circle.

Martin Ball.

Rev. M. Robinson leaves Meade and accepts at Dighton, Kansas.

Rev. J. Standiford has resigned at St. Joseph and will enter at once the pastorate at Plattsburg, Mo.

The church at Kayesville, Mo., has called Rev. J. A. Ransom. He accepts and will enter at once November 1st.

Rev. W. J. Self goes from Hope Texas, and enters the pastorate at Port Lavaca same date.

Rev. J. Deane has baptized 42 men, who became preachers. Brother Deane lives at Hannibal, Mo. Can anyone excel that record?

Rev. J. Courtenay has been called to the care of the Shandon church, Columbia, S. C., a new church organized with bright prospects.

Rev. J. Robertson, Arcadia, Fla., has accepted the financial agency of Columbia College, the new Baptist institute, located at Lake City, Fla.

At the Tennessee Convention last week a stock company was organized to own and control the Baptist and Reflector, the state paper. Dr. E. E. Folk retains half the shares.

Pastor E. A. Wesson did the preaching in a meeting held with his church at Hobart, Okla. There were 100 additions to the church. That sounds good.

Rev. W. M. Mathis was ordained to the full work of the gospel ministry by the Jonesboro church, Ark., last week. He will take charge of the church at Hydrick, Ark., at once.

Rev. J. Easterling has been elected financial agent of Barman University. He is commissioned to raise \$65,000 by January, 1909, when \$25,000 will be given by the Education Board of New York.

Stetson University, DeLand, Fla., now has a library worth \$100,000, money actually paid in. It is said to have the highest standard for entrance of any college in the south.

The Tennessee Baptists gave last conventional year \$55,475.45 to all purposes. They are abundantly able to double this amount. May they report \$1,000,000 next year when they meet in Memphis.

Dr. Leonard W. Doalan leaves the professor's chair at Baylor University, Waco, Tex., and accepts the call to the Highland church, Louisville, Ky. He will take charge Nov. 15th.

Rev. J. B. Banafer, so well known throughout the Southern Baptist Convention as the very best gospel singer, has resigned William Jewell church, Kansas City, where he has been pastor for six years, and will give his time to singing the gospel.

Rev. W. W. Holcomb, who left the Baptists

several years ago, has returned, made the proper acknowledgment of his error and satisfactory confession of his wrong step. He lives in Texas. "Be not carried about with every wind of doctrine."

Jefferson county, in which Birmingham is located, was voted dry on the 28th. The probable majority will be from 1,600 to 1,800. This means that on January 1, 1908 110 saloons in Birmingham, 24 in Bessemer and about 20 in Eusley and Pratt City, will go out of business, if the law shall be enforced. Three cheers for Jefferson.

An Interesting Letter.

Fort W. H. Harrison, Montana, Oct. 26, 1907. To the Editor of the Baptist Record, Jackson, Miss.

My Dear Brother:—I have just been reading with my wonted pleasure your issue of October 17, and I take the time to write and say how much we, the boys of the 6th infantry, enjoy your paper which we have received regularly since March, 1905.

I never see the paper without my thoughts turning to the time when we first began to receive it, and with what eagerness our lamented friend, Carl Bailey read every number. When we got to the islands he was sent to one post and I to another and I used to send the Record to him regularly for which he thanked me most heartily.

Some of your readers may not know that Bailey was a Mississippi College boy who enlisted in the 6th infantry for an opportunity to see something of the world. Soon after he came to us I had a letter from my friend Dr. Lowrey telling me of him, but I had already found out that he was from Mississippi and a fine young man. Bailey rose rapidly in his company and in an unusually short time he became the first sergeant. At the head of his company he went into the Mount Dajo fight in March, 1906, and was killed. His company commander—a man not given to extravagant statement, said to me "Bailey was one of the best soldiers I ever saw." I have often thought of writing you of him for he was a fine fellow and I felt proud of him as a fellow Mississippian.

Another Mississippi College boy is giving a good account of himself in the far east. In February, 1906, I was in Nagasaki, Japan, and went to pay my respects to the American Consul, Mr. Harris. In the course of the conversation he asked me where I was from, and I told him Mississippi. Then he said, "we have a man here from Mississippi and he is one of the best men in this city—his name is Walne and you must go to see him." I went and found the Rev. E. N. Walne who has charge of the Baptist work in and around Nagasaki. I had met the elder Walne who was so long your missionary secretary in Mississippi and to come across his son on the opposite side of the globe doing a great work for righteousness was an experience to remember with both pleasure and pride. Unless you have had an experience like that in a far country, after months of separation from those you have known, it is hard to appreciate the joy it brings. An observer would have thought that Walne and I were brothers who had been long parted.

I get great pleasure in seeing the names of so many men of your church whom I have known. I count it among the great privileges of my life to have had the pleasure of knowing such men as the Lowreys, Berrys, Gambrells, Balls and Burresses of Mississippi. To L. R. Burress and his saintly wife I shall ever be under obligations

too great to be repaid.

Again thanking you for the contribution of your excellent paper to our regimental library, I am fraternally yours,
John A. Randolph, Chaplain 6th Infantry.

Is Your Boy or Girl in New Orleans.

Walter M. Lee.

At this time of the year many young men and young ladies are accustomed to leave the parental roof to seek employment or an education in the city. In many cases the children of Baptist parents come to this great city, and for various reasons fail to identify themselves with any Baptist congregation or to attend any Baptist church. Being strangers in the city, they may feel a hesitancy in making themselves known as Baptists among their city brethren. Or it may be that, being constantly employed, they neglect to attend to their duties to God, because they prefer to seek recreation and pleasure on the Sabbath.

The purpose of this article is to urge parents and pastors and relatives and friends, who have loved ones in the city of New Orleans, to write to one of the pastors here, giving the name and address of those in whom they are interested, so that they may be sought out, and introduced into the companionship of Godly and religious people.

The temptations to Sabbath violation and religious laxness are greater in New Orleans than in any other city with which the writer is acquainted. It therefore behooves every parent who has a son or daughter in this city to take every precaution that his child come in contact with the people of God, and enjoy their association and company and influence.

Last year, as a result of a letter of this nature published in the Chronicle, several letters were received from loving parents and relatives concerning their loved ones who were sojourning here, and at least one of the loved ones spoken of was converted while in the city, as the result of being visited by the pastor and brought into touch with the church.

Please take enough interest in the religious welfare of your son or nephew or loved one to write to him or her urging the attendance upon some Baptist church. It would also be a good thing for them to remove their church letters to this city. Any letters written to me requesting me to exercise a pastoral oversight and care over a loved one will receive careful attention. This may be said also concerning any other Baptist pastor in the city.

Negligence of your child's welfare in this great center of wickedness and maelstrom of vice will not be forgiven. A hundred thousand strangers flock into the city at this time of the year. The Baptist pastors will perhaps never come in contact with your loved one unless you take the initiative and write to one of them. The Medical Department of Tulane University is near our church. The literary department is near the church of which Brother W. H. Brengle is pastor. The Soule College and the business colleges are near the Coliseum Place church and the First Baptist church, as is also the Sophie Newcomb. May God save the young men and the young women from the small towns and the country, who come into the city to work or enter school. Give God a chance by doing your duty toward them. Write to them, urging that they forget not God; and write to one of the pastors of the city giving the clue to their whereabouts.
204 S. Cortez st., New Orleans.

Dear Record:—We have recently closed a good meeting at Ellisville. W. F. Yarborough aided us and everybody was charmed with his preaching. There were nine accessions by baptism, all young people of splendid promise. Brother L. M. Gates aided at Sandersville and Estabuchie, much to the delight of every one. There were good meetings at both these points. The ladies of Eastabuchie have recently added much to the attractiveness of our house of worship by putting in an all-wool ingrain carpet, and this to having also painted and repapered the church. The men of the church at Ellisville have just furnished a baptistry and robing rooms at a cost of \$600. These rooms are on the side of the church and are large and can be thrown together, thus making a splendid Sunday school room for the infant class—Miss Ward, the teacher in this department, has ordered two dozen small chairs, and the children are delighted at the idea of entering their new quarters. They say that already their's is the best teacher and class in the school, and what will they be when having this additional advantage. The ladies of the church are now to begin a \$400 job in the way of papering, painting and carpeting. The schools are opening well and bid fair to have a prosperous session. The Lebanon Association will meet on Wednesday, October 30. We hope to have our representative brethren with us, and of course, these include the editor of the Record. With love and good wishes.

A. P. Pugh.

Ellisville, Miss., Oct. 19, 1907.

New Orleans Items.

Walter M. Lee.

The New Orleans Baptist Association met with the Coliseum Place Baptist church of which Rev. J. Benjamin Lawrence is pastor.

Three new churches were admitted—Mandeville, Central church, New Orleans and West Side church, New Orleans, of which the latter two have been organized this year.

The great Baptist Evangelistic Campaign, which is being planned for March, 1908, is getting under headway. A committee of forty laymen and ministers, representing the seven Baptist churches of the city, have the campaign in charge. Some of the greatest evangelists of the country will be present to give their aid, among whom will be Dr. Truett, Dr. Broughton and others, besides the entire force of the Home Mission Board. It is expected that laymen and ministers from all over the south will come to the city to see the great work going on. Ex-Governor Northern is expected to be present.

The Louisiana Baptist Convention meets at Homer on the 20th of November. We hope to see some Mississippi pastors present.

204 Cortez street, New Orleans.

Denham.

I am comparatively a stranger to you. I am from the dear old state of Alabama, and next to Alabama I love Mississippi. I came over here to assist in the meeting at Denham. This church is in its infancy, just organized and a right new house, thirty by forty. We have labored together for a week and the most precious week of my life. The meeting closed last night with eight happy conversions, and one came in by letter. The Christians have all been strengthened and at the close of the meeting last night they unanimously called your humble writer to serve the church this coming year, with a salary of \$200 a year for one Sunday. We hope to do great things here for the Lord in the future. I will move into this country soon. May God bless our good paper.

D. R. Parker.

From East McComb.

The Lord has greatly blessed us this year. We have had about 80 additions to the church. The Sunday school is fine, prayer meeting well attended and preaching every Sunday. I have accepted a unanimous call heartily extended me to serve another year. The church has kindly raised my salary and will pay in full, thus relieving the State Board of all help. There are now three self-sustaining Baptist churches for full time in McComb City. God has greatly blessed our cause here.

We are going to reseat our church and give it a new coat of paint in the next few weeks. Dr. Lowrey always lectured us boys that the reward of work is more work, and so I find it. When one thing is off another is on, and so is a prosperous church, so is a progressive life.

Fraternally,
Floyd Butler.

South Hattiesburg.

Our great meeting came to a close yesterday evening. We received 83 members, 38 for baptism, which brings us up to 159 since our organization in June.

We raised \$3,000 for a church building in less than 30 minutes. Our people are poor, but as willing as I ever saw. The church moved up to full time. Brother Solomon did some good work. God is greatly using him to His glory. Brother Solomon is at Wiggins now. We have been using a tent and renting a house in which to live. Now if the good people over the state will pray for us and send with that prayer a small contribution it will greatly help in building up the cause of Christ.

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Deaths.

At Ten Mile, Miss., October 22, Sister Virginia Lucas, daughter of Mr. and Mrs. A. A. and Sister P. A. and Virginia Quendet of Handsboro, aged 35 years. Sister Lucas lived a consistent member of Handsboro Baptist church from her youth until at the age of 12. She was meek and quiet, gentle and kind, and her faith in Jesus was steadfast. She "died in faith" and as entered her Savior's joy. She leaves husband and little baby, father, mother, brothers and sisters to mourn for her. May the comfort of the gospel be theirs.

O. D. Bowen.

Handsboro, Miss., Oct. 25, 1907.

A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Mrs. P. L. Young.

There are some people whose lives are rich in blessings which grow larger, stronger and purer as the days go by. They are beams of sunshine to everybody who comes in touch with them. They are rare benedictions to the people. The light of God which shines in their souls illuminates the lives and the character of others. It is omitted from them in beautiful living. Their lights shine beyond the borders of home land into the far-off heathen country and thereby become a blessing to all the world, and in some measure approximate the life of Jesus. Such a life as that was Sister P. L. Young's. The Christ in her life was ever dominant, was always prominent and was bearing testimony to God. She loved the cause of Christ and was meditating as to how she might assist in speeding the kingdom of her Savior. It was a blessing to her to give her money to carry the gospel to the uttermost parts of the earth. Her husband and mother preceeded her to the glory world and she leaves for children, three of whom are emulating her example in consecrating themselves to the service of God. One is a child. She is now gone but to serve her God in a larger capacity and in a more perfect way. We know not why she was taken from us in the midst of her useful life, but we know it is right. "Now we know in part, then shall we know even as we are known." Her life went out to God the 29th of September in a few hours after arriving at the hospital at Vicksburg.

Where, in the wisdom and love of Almighty God, who has taken from us one of our most consistent members, most zealous workers, most ardent and persistent in advocating the kingdom of her Savior, therefore, we, the Women's Missionary Society

of which she was the worthy president, Resolve, That we have lost one of our most faithful members and that we shall miss her Christ-like advice, but that our loss is her gain. That we tender sympathy to the sweet children and pray often for God to illuminate their lives and help them to be faithful unto God to the end.

Mrs. W. R. Cooper,
Mrs. I. I. Alexander,
Committee

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How to Save Stove Money.

If you are thinking of buying a stove or range this fall, naturally you want to get one at the greatest saving in price to you.

We wish, therefore, to call the attention of our readers to the Marvin Smith Co. of Chicago.

This concern sells its entire output direct to the user—selling stoves and ranges to user—for less than what your local dealers pay for them.

Some people argue that the freight charges, when buying by mail, more than eat up the saving made by buying the article direct. In this they are greatly mistaken, for, when you buy from a local dealer you pay 2 or 3 freight charges. The manufacturer sends his goods to a distributor, who in turn sends them to a jobber. The jobber sends the goods to your local dealer, and all this changing of hands necessitates freight charges.

So when you buy a stove direct from the manufacturer you eliminate all those freight charges as well as the PROFIT made by these middlemen.

For instance, on a stove that the Marvin Smith Co., sell direct to you at \$11.25, the distributor would have to pay the same price. Then he sells it to the jobber for about \$15 and the jobber sells it to your local dealer for \$20. Your local dealer must make a fair profit, and he sells it to you for \$25.

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matter how bad your case, nor how many remedies have disappointed you, give up. You must try Magic Foot Drafts, the great Michigan cure. There is relief in every pair and we are so confident from the many remarkable cures they have wrought that they will cure you that we make the above offer. Don't pass it by, but write to-day to Magic Foot Draft Co., N. G. 41, Oliver Bldg., Jackson, Michigan. Our new booklet (in colors) about the causes and cure of Rheumatism Free.

Prohibition Year Book For 1907 Just Out.

"Wilson's American Prohibition Year Book for 1907" is before us. It appears to maintain the high merit of preceding years. Its publication is late, but it has the advantage of including recent important events, such as nearly complete figures of the national drink bill up to June 30, 1907, the decision of Judge Artman against licensing the liquor traffic, the overthrow of the liquor business in Georgia and the carrying of the prohibitory article in the constitution of Oklahoma.

The book is divided into suitable departments, and as we go through its packed and condensed pages we see evidence of thorough and conscientious work.

Surely no candid person can study the American and foreign facts and professional experiences here given relative to the effects of beer drinking and continue to feel safe in its use. Possibly our cheeks may redder somewhat as we see the part this nation is taking in the demoralizing of the child races and the missionary countries.

The facts from France and Germany and the particulars about patent medicines and the enormous growth and consumption of drink are set forth with clearness.

The department of "Criminology" would seem to be an effective answer to the cry that those who interfere with liquor selling are "busy-bodies." Everybody is vitally concerned in the wealth of facts and statistics here given, indicating how futile is any sort of license in the endeavor to control the heartbreaking evils of the liquor traffic.

Under the head of "Cost" the Year Book presents the statement that for the year ending June 30, 1907, liquor drinkers paid for alcoholic beverages the enormous sum of \$2,320,000,000. Impressive pictures are given of the prosperity which follows the removal of the saloon. Six and a half millions a day is the sum shown to become thus available

for purchasing products of our farms, mills and mines.

"A National Problem" is a department showing why the liquor question is not capable of solution by isolated local action; dealing with the nullification by congress of local laws, and giving the most recent facts of the canteen agitation.

Under "Legislation" is given the status of the liquor laws of the several states with vivid illustrations of the effect of the Inter-State liquor act of Congress and there is a vigorous showing that local option exploits the "squatted sovereignty" doctrine of Stephen A. Douglas against which Lincoln protested and argued. "In the depths Lincoln was right," says the Chicago Tribune.

The matter concerning Georgia's overthrow of local option and her reasons for such action is given quite in detail, and is strong, while the eloquence of Seaborn Wright's protest against the "jug trade" carries the reader with it. As local option will not protect womanhood, Southern men believe they have found a way to do it if congress will keep its hands off.

The legal aspects of the liquor problem are given with quotations from our highest courts, indicating that prohibition has been repeatedly declared constitutional and right by the United States Supreme Court. Following this is recorded the significant step shown in the Artman decision of last February, declaring it to be unconstitutional to license a saloon.

Under "Results of Legislation" are abundant facts and statistics from Maine, Massachusetts, Kansas, North Dakota, Oklahoma and the South. The trend of all these seems to be that the local option method conspicuously fails to educate public sentiment towards state-wide and nation-wide prohibition.

The failure of high license in Chicago is shown in brief but dramatic manner by comparing its promises with its performance.

The subject of "Enforcement"

of restrictive liquor laws receives vigorous treatment, and there are some interesting quotations on this topic from Theodore Roosevelt.

A brief but earnest showing of the necessity for political action follows, with a statement of the numerous bodies arrayed in organized form against the liquor traffic, and the book closes with a highly condensed and unique statement by A. R. Heath, the associate editor of the Year Book, regarding "Prohibition the Constructive Force." It is quite out of the ordinary line of thought, being affirmative and not negative, constructive and not destructive.

Our readers will find the book suggestive of thought and its statistics valuable and recent. (96pp. Cloth, 35c; paper, 15c. Lincoln Temperance Press, 92 La Salle street, Chicago, or The Baptist Record, Jackson, Miss.

FREE BOOK ABOUT CANCER

CANCEROL has proved its merits in the treatment of cancer. It is not an experimental stage. Records of undoubted cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in the case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, Dr. L. T. Leach, Box 138, Indianapolis, Indiana.

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Ought Societies Resort to Bazaars and Entertainments to Raise Money for the Cause of Christ? If Not, How Should it Be Raised?

Read by Mrs. W. F. Yarbrough before the Woman's meeting of Central Association.

Under the old dispensation we find that God gave his people definite instructions as to what part of their possessions they owed him. In the book of the Law we read: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: It is holy unto the Lord." (Lev. 27:30.) And again we read of Abraham the Father of Israel, bringing tithes of all his possessions to Melchizedek the high priest. Again, Malachi, the last of the Minor Prophets says to the children of Israel, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Israel had been ungrateful to God and neglectful of his religious duties and Malachi rebuked them for their infidelity to God, and as God's messengers to them, says that they have not only failed to give to God what belonged to him, but have actually robbed God. "Wherein have we robbed thee?" says Israel, surprised at such a plain and awful statement to them, and the answer rings out in no uncertain sound "in tithes and offerings."

Does not the creator of the universe say: "For every beast of the forest is mine and the cattle upon a thousand hills." "The silver is mine and the gold is mine." With the Lord of hosts. Did he not form the mountains and the plains? Did he not clothe the earth with verdure, and cut out a path for every stream, and with his hand hollowed out a bed for the mighty deep? Did he not create man in his own image and place him here to enjoy his handiwork? And shall not his creatures render unto him grateful tribute for all his benefits unto us?

When the children of Israel were wandering in the wilderness God asked them to make him a tabernacle and the people with one accord brought willingly voluntary offerings. In the 25th chapter of Exodus we read: "And the Lord spake unto Moses saying 'Speak unto the children of Israel that they bring me an offering. Every man that giveth it willingly with his heart ye shall take my offering.'" And in the 35th chapter we have a most thrilling account of the manner in which these offerings were made. "And they came every one whose heart stirred him up and every one whom his spirit made willing, according to the manner in which some another, some had gold, silver, brass, purple, fine

linen, jewels, etc., and such as they had they brought gladly and willingly and the Lord did not require of them such things as they did not have. Some of the women who "were wise hearted did spin with their hands and brought that which they had spun" and the labor of their hands was acceptable. The rulers and those who were rich in gold and much fine jewels brought them. So they all gave willingly and as the Lord had prospered them.

Looking on down through the succeeding years of Israel's history, we pause at the time of David's reign and listen to the minute instruction given to him about the erection of the Temple in Jerusalem. After laying all the plans for the construction of the Temple however, he was forbidden to complete it "because he was a man of blood" but received the promise that his son, Solomon, should carry it out. So we read in the 29th chapter of II Chronicles this heart-searching question "And who then is willing to consecrate his service this day unto the Lord?" Right nobly did the children of Israel respond, for we read "Then the people rejoiced for that they offered willingly because with perfect heart they offered willingly to the Lord." And while all this made both King David and Solomon his son together with the people to rejoice, David says in humility of spirit, "But who am I and what is my people that we should be able to offer so willingly? ... for all things come of thee and of thine own have we given thee."

But lest some of you say, yes, but that was under the old dispensation—that does not apply to us who are living under the new we will turn the light of the New Testament Scriptures on the subject and learn what it says relative to the subject under consideration. Matthew in the opening book of the New Testament gives the beautiful words of the Savior "Freely ye have received freely give." And again we hear the Master say to the assembled twelve who have come to him for instruction "Give and it shall be pressed down, and shaken together, and running over, shall men give into your bosom."

The Apostle Paul in some of his inspired letters tells us plainly that the acceptable gift is the free will gift. In his second letter to the Corinthians he commends them highly for their great liberality in material things which was but the natural outgrowth of "first giving their own selves to the Lord." Though they were in deep poverty, yet because of their consecration to him they gave even beyond their power willingly. Again we have his words "Every man according as he pur-

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I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

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What To Do If You Have Catarrh.

If you suffer from chronic catarrh of the head, nose, throat or lungs, you must get down to some treatment more reasonable than sprays, douches, blood remedies, ointments and inhalations, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm medicated smoke-vapor, which being inhaled reaches directly every affected spot. This is certainly the most practical and reasonable method, for as catarrh gets into the air passages by the inhalation of cold or raw air, dust, etc., so it can be reached by medicine in the same manner.

Dr. J. W. Blosser, who originated this new form of treatment, has made catarrh a specialty for many years and his remedy has been so successful in the cure of catarrh, bronchitis, catarrhal deafness, asthma, and all catarrhal affections, that it is now being used in all parts of the country.

If any reader who suffers from catarrh would like to give this remedy a test, and will write to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., he will send by mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

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The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that drowsy "drooping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O.

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. 50 cts.; send stamps if not kept by your dealer. PORTER MEDICINE CO., Paris, Tex.

poseth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." If you would hear a direct command as to what method to pursue in raising means for the Master's cause let us hear what I Cor. 16:2 says, for it is such a clear, simple plan that if we would but adopt it the Lord's treasury would be rich to overflowing. Listen to it: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

Dear sisters, if we would only give earnest heed to these commands on giving and faithfully apply them instead of using such haphazard ways as most of us now employ, the coffers of the Lord's house would be full to overflowing and God would fulfill his promise by opening the windows of heaven and pouring out such spiritual blessings upon us there would hardly be room to receive them.

So we see from the evidence before us that the Bible lends no encouragement to the raising of funds for the Lord's cause by the getting up of entertainments, bazaars, etc. Mark you now, there is a difference between giving the fruit of the labor of our hands, time and service to his cause, and the raising of means by questionable forms of entertainments so often resorted to. We have already referred to the fact that the women spun with their hands and gave the result of their labor to help build the tabernacle, so there is an encouragement for us to labor for his cause in a legitimate way. While church entertainments are generally gotten up by good Christian workers whose motives are pure, yet a false impression is invariably made on the minds and hearts of the people who contribute to them, for they are thus led to believe that they are giving to the Lord's cause when in reality they are only helping a financial enterprise and they are deprived of the blessings and the spiritual uplift that always follows the free will gift. There is no real heart service in such methods of raising money. Giving directly from convictions of duty, motives of love and gratitude, develop greatly spirituality and growth of grace. As spirituality is the life of Christianity when societies depend upon entertainments to raise money for the Lord's work they not only harm themselves but they sap the strength of the church and dry up the fountains of pure benevolence.

Alas! too many of our offerings are only the surplus of our purses. But God calls for a sacrifice—in the olden time he called for the first and best of the flocks, so now he calls for the best we can give him. We cannot, however, give him our best gifts until we

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FORTY-SEVENTH ANNUAL STATEMENT OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies . 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with FLYING COLORS"

so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

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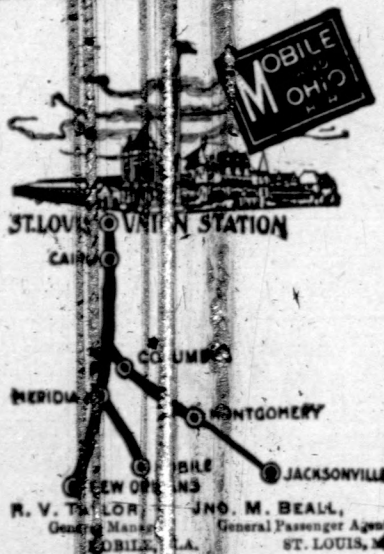
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Passenger Department.

MAIN LINE.		
	No. 5 (Daily)	No. 3 (Daily)
Lv. Jackson	4:30 A.M.	3:25 P.M.
Lv. Hattiesburg	5:15 A.M.	7:05 P.M.
Ar. Gulfport	6:00 A.M.	10:00 P.M.
	No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport	7:30 A.M.	4:15 P.M.
Lv. Hattiesburg	8:15 A.M.	7:33 P.M.
Ar. Jackson	9:05 P.M.	11:15 P.M.

COLUMBIA DIVISION
(Via Silver Coast and Columbia)
No. 101 (Daily) No. 102 (Daily)
6:50 A.M. Jackson Ar. 7:30 P.M.
10:50 A.M. Columbia Lv. 3:25 P.M.
2:25 P.M. Port. Canby Ar. 11:30 A.M.

Trains Nos. 107 and 108, (Sundays Only) have been changed, and Trains Nos. 101 and 102 have been made to read "Daily" instead of "Daily Except Sundays."

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Effective Sunday August 11, 1907.

have first laid our own selves on the altar to be used for the advancement of his kingdom in whatever way he may see fit. A preacher once had occasion to baptize a man who incidentally remarked to him that he wanted his purse baptized too. Would that more of our purses were so consecrated to his service.

The getting up of entertainments, etc., is not necessary in the long run if we will but use the same amount of time and means expended on them in disseminating the truth regarding contributions to the various branches of Christian activity. The trouble with all of us is that we shrink the duty of teaching the people and of soliciting free will contributions. There is plenty of money to meet every demand, but the people have not learned how easy and how blessed it is to give.

From the report of the Ecumenical Conference we quote the following:

"When God laid the foundation of his kingdom here he made ample provision by which there would always be means in his treasury with which to meet every need. The earth with all its resources is his capital and he turns it over freely to us stipulating a certain amount to be returned to him for his use, which is one-tenth. With this, and the offerings of his people, he will not only meet all the running expenses of his kingdom here, but will extend it until he shall have dominion from sea to sea."

"As our taxes are an acknowledgment of our allegiance to the government, so our tithe is our expression of loyalty to God's kingdom here and our offerings prove our affection and heart's devotion to a beneficent father."

What would be the consequence were all to give proportionately and systematically? Greatly increased amounts would flow into the Lord's treasury "without freezing up in winter or dying up in summer" and the money would ever be ready and waiting for opportunities of disbursement to further the Master's cause and kingdom on this earth. Giving is as much a part of our worship, or should be, as is prayer and the more we pray the more will we give. The trouble is that we neither pray nor give as we ought.

Lest we lose sight of the direct question before us let us repeat it, "Ought Societies resort to bazaars and entertainments to raise money for the cause of Christ?" If not, how should it be raised? While we find no direct reference in scripture to womens' organized societies such as we have in our churches of today we know the same principle of giving holds good. We do not read of the women of the church at Antioch,

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Jerusalem, Corinth or Rome having such entertainments.

In the light of the wholesome Scripture we have on the subject and with the few feeble but prayerful thoughts I have given let us, dear sisters, take the question away with us and each answer it after prayerful study. "For after all, giving in the last analysis rests with the individual and the work moves forward or halts according to the measure of personal fidelity in regard to stewardship." We depreciate the cause of Christ when we give just as it happens. Let us all have some definite plan for regular giving, whether it be little or much and give willingly from the heart and as the Lord has prospered us.

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Rev. H. N. Quisenberry.

The following came to my notice a few days ago. It is not quite up to date but is suggestive:

"The fair held for the benefit of the Christians at Antioch on Christmas, A. D., 42 was a most enjoyable success. The contest for the most popular disciple was most exciting. Thomas had 111 votes, but at the last moment Simon Magus took a hundred votes at 3 farthings each, bringing him in first with 178.

Mary Magdalene had a great success at the flower booth, all the young disciples flocking to buy, at extravagant prices, the roses she had kissed. The handsome Timothy, proved himself a most entertaining auctioneer, and realized nearly a talent for one of Dorcas' quilts. Forty chances were sold on a fine sword donated by Peter, amid great laughter and excitement it was awarded to John.

Now, does not the idea seem utterly ridiculous and not far from sacriligious? Why laugh at the fable? Why ought it to be more out of place for the early church to do that sort of thing than for a modern church? Why do oyster suppers, sock socials and handkerchief bazaars and ice cream festivals, kissing bees, and all the folde-rol seem impossible to associate with the Christians at Antioch, Jerusalem and Ephesus, when we hear of them in—
we will say Alaska.

The very idea of their resorting to rummage sales and all that cheap John side-show method of ecclesiastical money-making strikes me as a huge joke. You may say that the church can not possibly live without them. But that I positively deny. With them it is most likely to die. With them it poses as a pauper, begging a morsel from the world.

I do not believe in entertain-
ments to keep up church expen-
ses, for many reasons, some of
which are:

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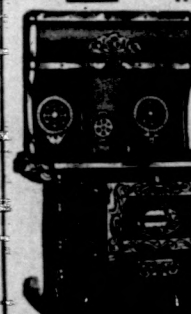


1. They are anti-scriptural. The Bible plan is for everyone on the first day of the week to give as the Lord has prospered him.
 2. It is not even good business.
 3. They produce headaches, heartaches, cliques, clashes and usually little cash.
 4. It brings the church into criticism and ill repute.
 5. If the same amount of time and energy were spent in legitimate Christian work, the financial results would be greatly multiplied.
 6. Where depended upon it saps the church of spirituality.
 7. The church that has parted company with the world, the flesh and the devil will have no occasion to resort to such methods.
 8. I do not believe the Lord called me to shepherd a lot of pots, skillets and ice cream freezers. They will cook, kill or freeze both pastor and people.
- Hamilton, O.

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